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RECENT LITERATURE

NOTES AND ABSTRACTS

Community Is a Process.—Community is a process; it is a creative process—creative because it is a process of integrating. Integration is the union of “wishes” in a working whole. An example of integrating as the creative social process is when two or three people meet to decide on some course of action, and separate with a new purpose and a new will acquired as the result of interweaving of all. In this way community process creates personality, purpose, will, and loyalty. Men have to stand before the world with joint decisions. The process of making these decisions by the interpenetrating of thought, desire, etc., transfers the center of consciousness from the single I to group I. Our conception of liberty depends upon where we put the center of consciousness. My individuality is where my center of consciousness is. From that center of consciousness, wherever it may be, our judgment issues. Accordingly, a man’s individuality stops where his power of collective willing stops. To learn how to join his thought with that of others so that the issue shall be productive is the greatest contribution a citizen can make to the state. The study of community as process does away with hierarchy, for it makes us dwell in the qualitative rather than in quantitative. Unifying activity is changing its quality every moment that the qualities interpenetrate so that at every moment the whole is new. We cannot schematize men as space objects. The whole or the unity is not the reduction to unity but the expansion toward unity; that is, the expanding process and the unifying process are the same. In other words, we are all capable of creating a collective will, and at the same time of developing an individual spontaneity and freedom. This is the community process.—Mary P. Follett, *Philosophical Review*, November, 1919. K. S.

The Unit of Civilization.—The last century has been notable for its tendency to human integration. In the political realm this is illustrated in nationalism which asserted itself in the unification of peoples of kindred race, language, and aspirations and in the organization of vast empires subordinating the lesser units to themselves. Empires have ranged themselves into alliances of empires, at last coming to deadly grip for the domination of the earth. The same integrating tendency has operated in the economic sphere. Imperialism and capitalism are twins, the root of which is the lust for power. There are signs, however, that the organization of humanity on the basis of power is failing. The cause of this is the internal diversity in the form of class strife. The process of integration has not been accompanied with a corresponding process of differentiation. Whether in the political or economic sphere, the tendency has been to efface localism and to ignore the personal human equation. But human nature is constituted for a life of personal relations and therefore it is not satisfied to be a cog in an impersonal machine. Hence a reactionary tendency of decentralization and disintegration has set in. The integration in spiritual and educational realms has also failed. The remedy seems to lie in the adoption of the smaller unit of association and activity. The number with which we can associate at any time is limited by human nature. We must encourage instead of suppress the individuality of the smaller units. The unit of personal relation and the unit of political control have never coincided nor can they wholly coincide. The state is too large a unit for intimate personal association. In short, the greatest problem of human organization for the future is the subtle and basic problem of the creative discovery of the molecule of civilization.—J. E. Boodin, *International Journal of Ethics*, January, 1920. K. S.

Latin-America’s Social Views.—The Second Pan-American Child Welfare Congress was recently held in Montevideo. Unlike our National Conference of Social Work, which does not take a stand on controversial matters, this international

American Congress is conducted largely for the purpose of arriving at conclusions after full discussion of each subject presented. It follows the European procedure and requires the submission in advance, not only of papers, but summaries of the authors' conclusions. These conclusions are announced, discussed, and adopted, amended or rejected by vote of those attending. Such action of the section meetings must be approved at a general session before it can represent the position of the Congress. Of necessity this procedure provokes lively discussion. At Montevideo, physicians, lawyers, educators, clergymen, and social workers from Argentina, Brazil, Chili, Uruguay, and other Latin-American countries came together and a few North Americans were present. The Congress was divided into four sections—medicine, hygiene, education, and sociology. Infant mortality, vital statistics, diseases of childhood, education, eugenics, sex education, dental work, treatment of the crippled, prevention of blindness, poor relief, abandoned children, industrial education, minimum wage, international co-operation, and the prevailing social system were all passed upon. The Congress summed up the general attitude as expressed in its conclusions in the following formal statement: "As all conclusions relative to individual and social problems of childhood—to wit, birth, death, crime, vagrancy, alcoholism, tuberculosis, degeneracy, education, treatment and hygiene—recognise the economic factor as a primary cause because it is present in all . . . all efforts for the welfare of children should, with due regard to the special solution which each problem may require, be directed toward modifying the bad economic organization of the present social system." The section on education urges that "American governments aid in every possible way in promoting excursions within each country and from one country to another, for purposes of study as arranged by scientific institutions, learned bodies, and educational establishments."—Dr. Edward N. Clopper, *The American Child*, November, 1919. O. B. Y.

Does Americanization Americanize?—There are three methods favored at various times as means of converting the alien into an American: (1) naturalization, (2) assimilation, (3) Americanization. The latter method involves two distinct processes: divesting one's self of a deep-rooted patrimony of old ideas, sentiments, and traditions, and whole-hearted acceptance of and participation in a new set of ideas, sentiments, and standards. To remedy our past errors and prevailing unrest we have adopted Americanization as a quick means of making Americans out of mixed immigrants. This shows much loose thinking on the subject of Americanization. And the fact the first professorship of Americanization in this country was fitted into a department of political economy indicates how even trained minds tend to look at the process from too narrow a standpoint. Human experience, history, and science show that mass or speedy Americanization is impossible by any of the methods suggested or applied. The legalistic Americanization or naturalization has increased undesirable voters in our electorate and some of our Congressmen propose legislation which will add to our un-American or pseudo-American vote. Americanization is a spiritual process and to become Americanized one must conform his whole moral character, his speech, vote, thought, hope, and plan to America and its institutions. This nation has two functions in history and toward mankind: to disseminate principles of democracy, freedom, and humanity throughout the world and to be a nation characteristically American. It is this latter function that we have sacrificed or endangered by our accelerated Americanization.—Gino Speranza, *The Atlantic Monthly*, February, 1910. C. N.

The Russian Problem in the United States.—Few problems have been brought so forcibly before the public in this country as that of the proper method of handling the "red" menace. The exigencies of life make Americans of foreign children, without regard to blood or family tie, but leave their parents and other adults too often outside the pale, misunderstood and misunderstanding, unassisted in their struggle for the betterment of their social condition. The cause of this lies in the lack of proper educational provisions and sympathy of the Americans toward them. Night schools, as they are at present, help the Russian workman but little. He has no patience, no time to spend a year to learn English alone; he wants to learn productive skill at the same time. Then teachers too often neglect to study or to take into account his peculiar psychology. Few Americans realize how many Russians there are in this country and

what a chance to make permanent friendship with working Russia has been lost through neglect to get acquainted in time with their needs. There are at present four hundred thousand real Russians in the United States, the majority of whom live in cities and factory towns. Recently the Russian Collegiate Institute was founded by the aid of the Carnegie Foundation, the purpose of which is to offer to Russian workmen useful knowledge of life and work. The Institute is divided into preparatory, academic, and technical departments, and such subjects as English, Russian, mathematics, chemistry, etc., are being taught. In all departments the work is increasing rapidly, demonstrating the great need for precisely this type of work. The Institute needs the support of the American public. It is only by the assimilation through proper education that the Russian problem in the United States can be satisfactorily solved.—A. Petrunkevitch, *Standard*, February, 1920. K. S.

Ein Brief aus Böhmen.—The author criticizes an article by Menenius in one of the former issues of *Die Grenzboten* on the Czecho-Slovak question as being written from the standpoint of a Czech or Jew, and as being against the autonomy of Germans in Bohemia. He points out the following attitudes of the German people of the north Bohemian border: Germans do not fear the Czech government, but the Czech majority. They do not trust the people who for eight centuries held the ideal of their own state, but would not give Germans an autonomy. He does not agree with Menenius who is an Arian-German and who said that Germans of Bohemia would have more influence in the foreign affairs of Czecho-Slovakia if they give up their desire for autonomy. He denies that without the Czecho-Slovak state the groups of Germans, Czechs, Slovaks, and Ruthenians would not be able to exist as independent. He thinks it is a utopia to have the Germans of Bohemia join Germany, and hopes that their denationalization will be bearable to the nationalistic feeling and sense of justice. He is sorry that the Germans of Prague are against German autonomy. The public opinion in Germany is also strongly influenced, by the Czechs living there, in their favor.—Peter Ritschel, *Die Grenzboten*, December, 1919. J. H.

Lamartine—a Study of the Poetic Temperament in Politics.—The Revolution of 1848 promised much and fulfilled little. In its tragic failure to fulfil the two political ideals of the nineteenth century, nationalism and democracy, lay the evil seeds that finally produced the crop of woe in 1914. Lamartine embodied the generous hopes and cruel failures of the Revolution. He engaged in political activities in the spirit of the Romantic poet ardently interested in public affairs as a means of self-expression. Throughout his political life he never identified himself with any political party, never advocated any policy of action, and never held any definable political views; yet he played a great rôle in the world of his day and profoundly influenced his fellow-countrymen for many years. His influence over the masses was essentially poetic, being achieved through the utterance of beautiful sentiments in beautiful language. A crowd is essentially a poetic group. A crowd has no idea, method, or discipline. It has emotions and sentiments, and hence it is essentially a poetic grouping of individuals. A mob orator is always something of a poet. He captivates the crowd by his "oratory," and what is oratory if not poetry chanted to the multitude. Lamartine was eloquence itself. But he was no mere word juggler. He was a true nineteenth-century liberal believing sincerely in "principles" "liberty," and "progress." His gift of words was so great that when he delivered an excellent speech he thought that he had actually formulated a policy. While his speeches were clear and logical, in action Lamartine was weak and inconsistent. He did not realize that there are two political worlds that never meet. One is the world of the masses, wherein the atmosphere is surcharged with emotion and sentiment. The crowd is always altruistic. It can be moved by appeals to patriotism, to humanity, to race, to party, to religion. Even in case of mob violence the motive is always altruistic devotion to a cause. The other world—the world of those "interested" in swaying the crowd to act this way or that—is small but potent. The secret in Lamartine's failure lay in the fact that he was a political monist and was not conscious of these two worlds. When, in 1848, he found himself, as he said, "alone amidst interests and passions," he went down to swift destruction, leaving behind only a pathetic memory.—J. Salwyn Shapiro, *Political Science Quarterly*, December, 1919. O. B. Y.

Religion as the Basis of Social Reconstruction.—The social order, which our armies and police forces had maintained, is breaking up and there is a growing sense of insecurity everywhere. The idea of social reconstruction attracts all classes and all types of mind to formulate schemes of practical reform. These rebuilders seem to have ignored two factors in dealing with the problem—education and religion. As regards the latter our conception of God has been defective. God is thought of as the supernatural creator and therefore as the autocratic ruler of the universe. We have worshipped the transcendent God, and this conception of God has embodied itself in the existing social structure. That structure has long shown signs of decay and is now falling to pieces. Let us worship the immanent God—"the life of man's inmost life, the soul of man's inmost soul." Then God is the true self of each of us and we are all potentially equal. Disinterested devotion, to the immanent, the universal God is the beginning and end of communal life, and this is the key to the problem of social reconstruction. The orthodox education has been a failure because of its uncritical acceptance of traditional methods. It has taught the child everything else but the lesson of disinterested devotion, of self-realization through self-forgetfulness, of losing the world that he may find his soul. Let us base education on the cult of the immanent God. Then the reform of our social life will become something more than a politician's promise or an enthusiast's dream.—Edmond Holmes, *The Nineteenth Century and After*, November, 1919. C. N.

Geburtenrueckgang und Gesetzgebung nach dem Kriege.—With the crushing of imperialistic ideals and the leadership of the social-democratic party in Germany, a marked difference in attitude toward legislation affecting birth-control is already making itself felt. Before the war, political theory strove for the utmost increase in population. The former régime, on the basis of the maintenance of an adequate standing army, pursuit of a definite colonial policy, and economic and commercial theories of expansion, made every effort to legislate against birth-control. With its political and military power crushed and the changed governmental control due to the internal revolution, it must necessarily follow that, in the field of social control, legislation will be dominated by other viewpoints than formerly. Legislation that arose for the protection of unmarried mothers and illegitimate children was not so much a humane measure as it was one destined rather to benefit the nation. The regulation of all problems concerned with sexual relations will be decided, in the future, from the standpoint of social hygiene and social welfare rather than from the standpoint of a political problem of population. Social democracy accustomed to favor birth-control as part of the socialistic program in recent literature has upheld the postulate, likely to become a law, that the question of abortion is one concerning the personal liberty of the woman involved. Future legislation, therefore, will tend to abolish some existing laws relating to various forms of birth-prevention and birth-control, and to mitigate prevailing forms of punishment.—Dr. Hirsch, "Rechtsanwalt," *Zeitschrift für Sexualwissenschaft*, November, 1919. L. M. S.

Opgaver og Idealer.—A world-order has crumbled and a new one must be built up, not only the relations between nations, but the relations between classes and interests among every people. For this new order only one foundation is possible, human solidarity. The doctrine of war as a biological or divine law and the special right of chosen peoples to rule over others have brought the world to the brink of destruction. The new doctrine of the dictatorship of the proletariat and the class struggle as a social-political religion will perhaps lead the same way. It has now become urgently necessary that people, first as citizens of their several historically developed states and secondly as world-citizens, learn to co-operate with one another in the effort to create a better world. One of the constructive forces in our society is the school. It is no revolutionary power, but like the mills of the gods it acts slowly and surely. In its ceaseless influence on the growing generations lies its strength. There is a strong movement for the reorganization of the school system in the former belligerent countries. The German school has in the past been a true reflection of this people's historical life and social structure. Now it is demanded that the whole school system shall be brought into harmony with the new revolution. We learn the principles of this new education from the manifesto of the first Prussian minister of

education, Adolph Hoffmann. There is to be free opportunity for all. It is the pedagogical principles of the great French revolution which are rising again on German soil. In France there is a movement for the greater integration of the school system and in England the war has broken down the tradition-bound conservatism and a new educational policy is being formulated which will bring England to the forefront in the matter of public education.—Otto Anderson, *Samtiden*, November, 1919. O. B. Y.

Der Weltarbeiterschutz im Friedensvertrag.—Owing to the failure of the Allies to provide for passage which would have enabled them to arrive on time, the German delegates could not be present at the recent session of the International Labor Conference, which met in Washington, October 29, 1919. Their absence was a distinct loss for the cause of labor, because the German proposals for international regulation of labor problems, the plan of which was submitted at Versailles, simultaneously with that for the formation of a league of nations, far surpassed in scope the measures considered at Washington. The German demands included security of the right to organize labor bureaus for the regulation of unemployment, social insurance, and protection of home labor. If the terms of the program of the International Labor Conference are to be taken at all seriously, they must seek the same goal as the German proposals. But even the mild terms of the program of the International Labor Conference, as determined by the Entente in connection with the peace treaty, will bring the United States face to face with a social revolution. They mean nothing less than complete annihilation of social legislation for the United States, the land which decided the world-war, which, in consequence, controls the economic situation of the whole world, and which has secured this position by means of the most far-reaching and least restrained power of the entrepreneur over labor, which exists in modern times. Labor legislation in the United States is on a vastly inferior plane and more antiquated than that of European countries as regards accident insurance, old-age, health, sick, and invalid insurance. Its legislation for the protection of children is hampered by the fact that industrial regulation is a matter of the individual states and not of the federal government. Regulations as to hours of labor for adults, particularly those of women, are also far behind those of European countries. Protection of labor is further hindered in the United States by the fact that the supreme courts may declare any individual state legislation illegal. The question of the open or closed shop, that of the right to organize, and that of co-operative bargaining is still unsolved. The problem facing the United States today is the development of its political democracy into social democracy, in accordance with the terms of the treaty of peace and the league of nations. The terms of the labor program incorporated in the peace treaty are sufficiently general to make evasions possible. Work is not to be treated as a commodity. This is purely negative. A positive and comprehensive demand would be that labor should be protected economically and in regard to health and morals, against transgressions of the entrepreneur. The right of organization for all purposes not antagonistic to law is obscured by that very phrase, "not antagonistic to law." The regulation of wages for each country in keeping with a standard demanded by its own time and place leaves room for the dictation of that standard, in each land, by its ruling class. The 8-hour day and the 48-hour week are pointed out as "ideals" to be striven for, not as reforms immediately to be realized. Sunday is not demanded as a day of rest, but a 24-hour day of rest, weekly. This leaves room for overtime work on Sunday. Equal pay for equal work is a mere phrase so long as women lack organization. The final clause, stating that all these measures are not to be considered final or conclusive but rather as a guide for the league of nations, may either strengthen or weaken all that precedes.—Max Quarck, *Die Neue Zeit*, December 5-12, 1919. L. M. S.

A Reconstruction Program for Country Churches.—Having developed machinery that played a decisive part in the war, the church is in a strategic position to continue this work in the interest of reconstruction. Rural churches are particularly important in that they are often the only agency by which this work can be accomplished in their communities. War-time committees should continue to function, ushering army men back into constructive civilian pursuits. These committees should see to it that suitable community memorials to men in the service are erected, that service flags and

records contained in unpublished letters from soldiers and sailors are preserved, and that particularly men who are handicapped by the effects of wounds are re-educated into a self-respecting life. The rural church can perform an invaluable service by encouraging co-operation with state agricultural colleges and farm bureaus on the part of farmers in the community. Farmers and emergency farm laborers can be stimulated to a realization of the importance of sustained production of indispensable crops, likewise of mutual fair treatment and kindly sympathy. The emphasis of the church must be upon a forward-looking program. The preacher must realize the vital importance of his pulpit as a factor in social as well as military morale.—*Joint Committee on War Production Communities, New York City.* R. W. N.

Die Einwanderung in America.—From October, 1819, to the end of 1914 the American statistics show 32,027,424 immigrants admitted to the United States. Since 1908 large numbers are going back. The majority of emigrants from the United States are going to Canada. The migration from and to France was always very small. The largest immigration in the recent years was coming from the east and south of Europe. The chief advocates of restrictions upon immigration are the labor unionists, who are in a fear of European labor competition, though the enormous development of America is due to the immigrant labor.

The majority of immigrants to Canada are coming from Great Britain and Ireland and the United States. They have also many restrictions similar to those standing in the United States.

Brazil was the most important goal of European emigrants, especially from Portugal, Spain, and Italy. The number of the German colonists is estimated at about 400,000, i.e., those who hold their national consciousness for generations.

Immigration to Argentina is coming largely from Spain and Italy. Italian is rather decreasing. The Germans in Argentina are estimated at 100,000. The immigration to the other Latin-American countries is not very large, and not statistically recorded.—H. Fehlig, *Zeitschrift für Sozialwissenschaft*, December, 1919. J. H.

Sozialismus und Bevölkerungsfrage.—The formulation of an adequate population-theory is the key to the solution of the most vital problems confronting Germany today, under the socialistic régime. It is a problem which strikes at the core of the Marxian thesis of "the law of the reserve army" of the proletariat. Families have diminished in size in cities and in rural districts, since the exploitation of child-labor was checked by protective legislation. The surplus due to improved technique has become almost negligible in the light of numerous inventions, which make new demands on labor. The labor force thus freed is small compared with the surplus due to a high birth-rate, which in recent years has been 75,000. If the influx of female labor is added to this, the result is the addition to the population of a million laborers annually. Strange to say, the importance of the problem of population in relation to socialism has not been considered. International conferences do not discuss it. It is as much an international problem as the regulation of an 8-hour day or old-age insurance, and is no insignificant factor in the development of war and peace, economic and race problems. In the last forty years, Germany's population increased thirty millions. If in one hundred years, Germany should have four hundred millions, even the application of the most ideal communistic principles would fail to support them. Even if emigration reduces their number, it is economic waste for Germany and merely adds to the surplus of "working slaves" abroad. The rearing of large families adds to the burden of those members of the state capable of work. If many children prevent the mother's participation in industrial work, the father will have to work overtime. To be sure the socialistic community can relieve him of the burden, but the fact remains that it is then only transferred from the individual to the people as a whole. There may come an era when Germany will depend entirely on her own agricultural products. This will bring an intensification of work for each small family. The prices of raw materials imported will, in all probability, exceed those of the manufactured wares exported. But the greater the increase of population, the greater will be the dependence on imported raw materials and the necessity of increased hours of labor. As long as capital is not entirely socialized, the relation of socialism to the problem of population

can only be indicated. But if organized labor, protected by the state, can bargain with the entrepreneur it can set its own price, if uninfluenced by an army of surplus labor.—Felix A. Theilhaber, Wilmersdorf, *Die Neue Generation*, May, 1919. L. M. S.

Der Frauenüberschuss.—Before the war, the surplus of women in Germany was 2.5 per cent; since the war, it is 8.5 per cent. The surplus of those of marriageable age amounts to from 14 to 15 per cent as compared with that of 5 per cent, which existed in pre-war times. The social and economic importance of this fact need not be emphasized. For an indefinite period, at least one-seventh of the women of marriageable age must remain unmarried. A part of these consist of war-widows. But this fraction, one-seventh, represents the minimum; for of the men of marriageable age many are unfit for marriage on account of disease or lack of vitality due to undernourishment or the effects of military service. This is balanced by the fact that women are increasingly entering occupations, another fact which either delays or hinders marriage. Furthermore, the high cost of living will tend to delay marriage. All of these conditions point to the approach of a period in which legal marriage will tend to be increasingly ignored, while the number of illegitimate children will increase. The deplorable results of all of these factors from the moral standpoint can only be hinted at. The percentage of criminals among the unmarried is known to be very high. The possibility that women may strike and refuse to become mothers should not be underestimated. The increasing number of abortions points that way. On the economic side, even if the approaching socialization of Germany will call for reduced production—which is still problematical—there can be no doubt that the present demands systematic distribution. This can best be approached by enforced reduction of the hours of labor, which will necessitate an increased number of female laborers.—Dr. Hans Guradze, Berlin, *Die Neue Generation*, June-July, 1919. L. M. S.

Die wirtschaftlichen Wettbewerber in Südrussland.—Europe works feverishly on the reconstruction of her economic life. Her most important problem of today is Russia. Whether Soviet Russia will return to the capitalistic system is not yet certain, but her communistic experiments have resulted in the disorganization of her economic life. South Russia or Ukraine with her land and raw materials and her need of machinery and other manufactured articles offers an enormous market. Denikin's government has established a good order and business relations with other countries. The Allies have supported him. England seeks the South Russian markets. So also does America, and France, which has organized the Banque Nationale du Commerce Extérieur to finance the trade with South Russia. A commission of American commercial and financial interests headed by Rockefeller went to Rostov on Don to investigate the local situation, where, according to American consular reports, especially automobiles are in a big demand. Italy tries to get there with coal and other raw materials. Switzerland is again starting her exports. In Belgium the course of the ruble is going up because of the new investment interests. Poland is also exporting textiles to Rostov on Don and trying to establish firms for the trade with Ukraine. Also, a commercial treaty is being worked out for the export of goods from Poland to the Black Sea ports. Czecho-Slovakia with her highly developed industries seeks markets in South Russia for raw materials and her finished products. She is not afraid of English, French, American, and Japanese competition as she has the advantage with her proximity to the markets. The South Russian Ministry of Commerce sent delegates to Prague, in October, to make contracts with the Czech firms. Also Germany must start her relations with Ukraine and use the advantage of the low Russian exchange rate. There lies the greatest field for the German economic advancement.—Johann Gunther, *Die Grenzboten*, December, 1919. J. H.

Industrial Unrest: a Plea for National Guilds.—National guilds are not only a possible but also an adequate substitute for the existing wage-earning system. The main features of the proposed guilds are as follows: (1) It is proposed that all workers be members of guilds. (2) The guilds will take under control and superintendence all labor and its products. (3) The guilds will remunerate labor according to the service

rendered and will hold themselves responsible for the material comfort of all workmen who belong to their membership. (4) They will give to each worker a definite place and determine the conditions under which he labors. (5) The guilds will take under their control all that pertains to commerce. They will purchase raw material, manufacture it into finished articles, and distribute them among consumers at prices which exclude profiteering. (6) Every industry will have its own guilds, but all the guilds will be closely related to each other, and also form one national guild directly under the aegis of the state. There will likewise be a guild congress, consisting of representatives from all the guilds in order to secure unity. (7) Within the guilds the only power which members will absolutely possess and use is the economic. Politics will not be their concern. The government keeps within its own province and does not even attempt the discharge of any individual functions. Herein national guilds differ from state socialism. They will, indeed, be a mediating influence between state socialism and syndicalism. Under them the state will provide for the workers' entire individual autonomy. (8) National guilds will be in cordial co-operation and will work in partnership with the state. On one side, land and industrial machinery used by the guilds will be property of the state, which will hold them as trustee; and on the other, the state will have a claim to a substitute for economic rent. Although it is not claimed that the guilds can be brought into full operation at once, yet, in the face of present social unrest, the proposed plan is worthy of consideration as embodying a positive and constructive measure.—J. W. Harper, *Hibbert Journal*, October, 1919. K. S.

Industrial Partnership.—Before this era of machinery the laborer's work satisfied his creative instinct. Then a single workman made a whole thing—a shoe or a sword. Such work released his creative energies and moved man to make more things. But today the laborer's work consists of shutting off this valve and turning on that one. This kind of work is drudgery; it is dehumanizing, brutalizing, and destroys individual initiative and sterilizes the artist. But the industrial system is here to stay. The problem is how to humanize it. Among many plans suggested are profit-sharing, betterment of living conditions, or industrial education. We cannot see how these things will correct existing evils, for none of them are aimed at the root of the industrial system's stultification of the individual workman's building instinct. Profit-sharing plus a voice in the control of the business, i.e., partnership has a chance of satisfying the workman's building instinct. "A share in the control of production might open up to the human machines of the factories the only labor that is happiness, the labor that knows that it will reap where it has sown and also according to its sowing, that shares in the execution and in the design and the responsibility, that pockets not a wage but a profit or a loss."—John Manning Booker, *Yale Review*, January, 1920. C. N.

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